DOCUMENT RESUME

ED 167 443 SO 011 495

TITLE Global Perspectives: Some Questions and Answers.
INSTITUTION Center for Global Perspectives, New York, N.Y.
SPONS AGENCY National Endowment for the Humanities (NFAH), Washington, D.C.
PUB DATE Mar 77
NOTE 47p.

EDRS PRICE MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS Administrator Role; *Curriculum Development; *Educational Needs; *Educational Objectives; *Educational Practice; Elementary Secondary Education; *Global Approach; *Humanistic Education; Interdisciplinary Approach; Language Arts; Science Education; Student Role; Teacher Role; Values; World Problems

ABSTRACT

To enlighten the reader on the status, objectives, and needs of global education, this paper poses and answers questions related to global perspectives. A global perspective is interpreted to include heightened awareness and understanding of the global system as well as increased consciousness of the intimate relationship of self, humankind, and the biosphere. The document, arranged in 13 sections, presents examples of global perspectives. Two sections examine the relationship of global perspectives to global citizenship and explore the role of the school in teaching global perspectives. Other sections focus on developing global curriculum, financing programs, measuring student progress, incorporating global perspectives into science and language arts programs, and providing global education resources. Information is included on the importance and practicality of global perspectives education in precollegiate education, ways to encourage a global outlook without fostering political integration, contributions of tourism and international sport competitions to a global outlook, developing lesson plans with a global perspective, incorporating global content into reading lessons, and encouraging teacher involvement in global issues. (DB)

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GLOBAL

PERSPECTIVES:

SOME QUESTIONS
AND ANSWERS

SP.011 495

PRELIMINARY EDITION

FOR

LIMITED DISTRIBUTION ONLY

Global Perspectives: Some Questions and Answers is a component of the project Global Perspectives: A Humanistic Influence on the Curriculum, which has substantial funding from the NATIONAL ENDOWMENT FOR THE HUMANITIES.

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March 1977

PREFACE

These are some of the questions people frequently ask us about education with global perspectives--what we mean by it and how best to bring it to our schools.

The Center for Global Perspectives sees its project, Global Perspectives: A Humanistic Influence on the Curriculum, as helping educators and communities in their efforts to determine what kind of education Americans will need in a global age in order to be better and more effective citizens.

This is surely a time of promise, and yet also a time likely to be increasingly conflict-ridden as we find ourselves more closely interconnected with others in matters which affect directly almost every aspect of our lives.

We have begun to identify some of the goals and objectives schools may want to consider and how these can fit existing curricular needs and concerns of local communities.

We thought it would be useful to offer preliminary, tentative, and experimental answers to the questions people have raised. As we learn more--from our work and from you--we will reshape some of the answers and some of the questions, and raise some new ones.

Questions and answers like these can point directions, but do not provide the tools we will need to do the job--the goal statements, needs, assessment instruments, or student materials. Those at work in the field--teachers, curriculum directors, administrators, concerned parents--are the ones best able to develop these tools and to affect our educational institutions. Our efforts here are primarily answers useful to the different audiences which comprise these groups. We hope that these answers will help develop a better understanding of what it is we're talking about. In turn, this will engage more people in the task.

We solicit your help. Do any of these questions or answers help you? Do you have alternative answers? Or additional questions? Perhaps you find some of our answers confusing. We hope not, but we must rely on those of you on the front line to tell us what's helpful and what you need to buttress your efforts. We solicit your advice and will use it to reshape and redevelop this set of questions and answers.

GLOBAL PERSPECTIVES: SOME QUESTIONS AND ANSWERS

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As a member of the school board, I'm only too aware of the problems that local communities face these days. Money is short. Jobs are short. We've got all kinds of things that need our attention right here in this country. So my question is--Does educating for a global perspective help us in solving our domestic problems? 14

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I'm a school principal with interests in a global approach. I'd like to get some of the teachers interested, too. But there's no money for workshops. What can you suggest that might get us moving? 35

Where would you suggest we turn to find helpful resources? 39

These questions and their answers were initially drafted by Robert G. Hanvey and edited, and in some cases reworked, by the Center for Global Perspectives, under a grant from the National Endowment for the Humanities. The questions and answers which follow are the Center's efforts to solicit your response and are not necessarily a reflection of the author's original views nor do they represent the position of the National Endowment for the Humanities.

WHAT IS A GLOBAL PERSPECTIVE ANYWAY? AND CAN YOU SHOW ME SOMEONE WHO HAS ONE?

The answer to the second question is easier than the first. If you want to see someone who has a global perspective, look around you. Or into a mirror. Almost everyone in a contemporary society has some elements of a global perspective. It may not be in a large measure, but it's difficult to escape entirely the effects of one's milieu--and ours has become surprisingly global.

The aspects we're talking about are essentially cognitive--what people know, how they conceive things, how they talk about them, how they explain them. We breathe these in, as unconscious of them as the gases we filter though our lungs--and we make them a part of us.

Consider the difference between ourselves and our grandparents:

- We are exposed to a much larger volume of *information* about events, living conditions, natural phenomena, personalities beyond our own borders; and the information is almost instantaneous, so that we have the impression of being "in" on what's happening, participants of a sort.

- We travel more often outside our own country, and although such travel may sometimes confirm rather than alter our stereotypes, we are generally more "worldly," more concretely aware that our fellow humans have worked out ways of living with which they are comfortable, ways very different from our own; so we have a higher level of *cultural understanding*.

- We have fairly sophisticated ideas about how the world works, about how interconnected things are. We realize that economic problems in one country can cause economic problems in other countries; that food and oil are not just commodities but political instruments; that labor markets are no longer national; and that corporations, in their global search for lower costs, are the significant migrants of our times. We may not always like the way the world works, but we are beginning to understand its *dynamics*.

- We are constantly exposed to language that labels things as world-related--there is the *world* food crisis or the *world* population explosion or the *world* energy crunch. If you're in business, there's a *world* market waiting out there; if you're a sports fan there are *world* championships and *world* records to keep updated on; altogether there are continual reminders in our language, in our *linguistic categories*, of the world-ness of things.

- We are also exposed, at a much higher level than our grandparents or parents, to an image of ourselves as human, as belonging to mankind, as a resident not only of a country but of the earth. It is not facetious to point out that a whole Star Trek generation has grown up aware of us (humans) against them (Klingons), and it is not coincidental that this same generation has seen astronauts taking a "step for mankind." The romantic vision of earth as home has been a powerful part of the environmental movement--and if earth is home, then all who inhabit it are family. So there is a heightened sense of our *human identity*.

- Because we are aware of how subtly things interconnect and ramify, we are more deliberate and sophisticated in our *decision making*. New knowledge has opened new choices, but it has also brought a new level of responsibility. We are more likely than our predecessors to feel an obligation to estimate the impact of our actions on far-off others and on future generations.

These new sensitivities are not fully integrated nor are they evenly distributed in the population. But they are developing. Acting together like potent chemicals, they make up important parts of *one* definition of a global perspective:

A global perspective is an outlook characterized by heightened awareness and understanding of the global *arena* and the global *system*.

It is marked by relatively high levels of attention to conditions, happenings, and developments planet-wide (the arena) and by sensitivity to interactions and consequences (the system).

Since it involves increased consciousness of the intimate relationships of self, humankind, and biosphere, it *may* lead to a somewhat amplified sense of personal identity and to somewhat more responsible decision making.

WHAT ARE YOU PUSHING FOR AND WHY?

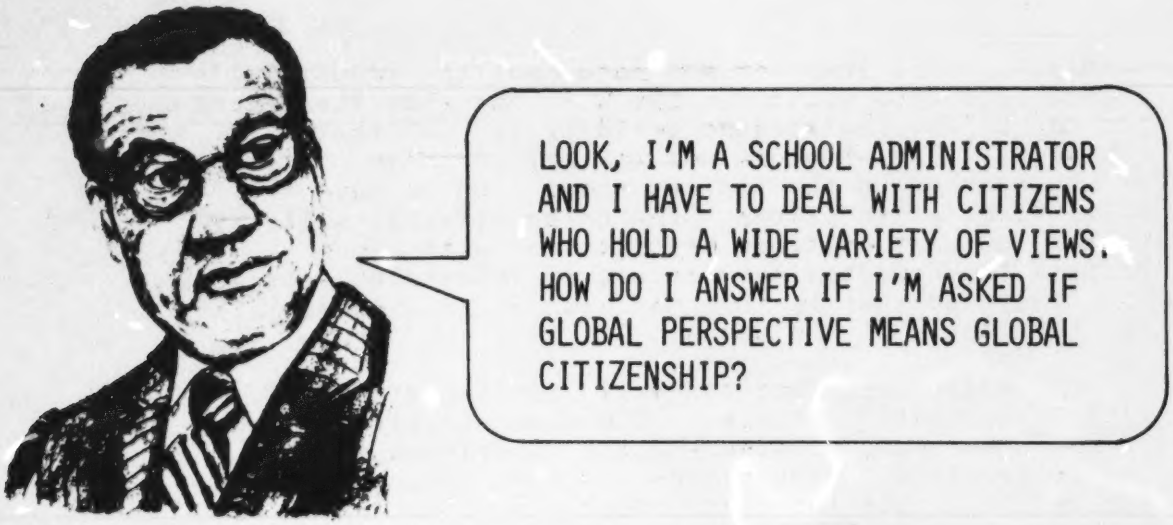
First, better definitions so schools can play a more important role in preparing our children for the future. Such definitions, of course, are always unfinished business. The above might be called our Mark I, first-generation definition. It remains central to our thinking but, as we have continued to puzzle about what we mean by a global perspective, the need for additional definitions becomes clear. The need derives from our ideas about what we are trying to accomplish and from our particular orientation.

We are attempting to demonstrate the importance and practicality of global perspectives education in precollegiate schooling. And we describe our particular approach as *humanistic*. Why does that push us to additional definitions? Partly because if we argue that the schools should be in the global perspectives business we have to be prepared to show that the schools have a special contribution to make. We think they do. They can encourage and strengthen and focus the sensitivities described in the Mark I definition. And they can strengthen or add a humanistic dimension which may be weak or lacking in some versions of a global perspective. For example, an investor, a wheat farmer, a union official may have outlooks that meet the criteria of the first-generation definition. All may be alert in a very focused way to conditions and events elsewhere in the world that affect their own interests, and may be quite sophisticated about how key parts of the world system

interact. The investor may note that the industrial impact of a hard winter in the U.S. may slow the demand for copper and thus reduce world prices for that commodity. The wheat farmer may try to judge the effects of the weather on the Russian wheat crop because that will affect grain prices. The union official will try to keep abreast of trade negotiations with Japan because the domestic manufacture of television sets is affected, and that in turn may mean fewer or more jobs for the people in the union.

These are important and valid manifestations of globally oriented outlooks. There are surely hundreds, if not thousands, of others which contribute to the composite global perspectives now developing in modern populations. But there are other dimensions which we feel should be part of an educated global perspective, among them a respect for and concern for the human species as a whole, for the interwoven future of self/species/planet. This is a part of what we mean by *humanistic*.

So there are more definitions to come, definitions that reflect the humanistic approach we feel appropriate to an *educated* global perspective. Hang in there.


LOOK, I'M A SCHOOL ADMINISTRATOR AND I HAVE TO DEAL WITH CITIZENS WHO HOLD A WIDE VARIETY OF VIEWS. HOW DO I ANSWER IF I'M ASKED IF GLOBAL PERSPECTIVE MEANS GLOBAL CITIZENSHIP?

You can answer no. And that will be a truthful answer.

Citizenship is a legal status in a political community. There is no world political community. There are not even regional political communities. The European Economic Community (which Americans call the Common Market) represents an attempt to achieve economic integration and coordination with some potentiality for political integration down the road. But the E.E.C. is having great difficulties even in the economic realm. Political community at the regional level is far off; political community at the world level is surely more distant still.

To be for the development of a global perspective is *not* to be for the development of a world political community. It is simply to argue for the advantages of a broader, more profound view of ourselves, our planet and the workings of the systems that connect us. Deeper knowledge about our nature and situation as humans, the possible consequences of our actions, and the dynamics of the physical and biological environments, is not contingent on nor does it inevitably lead to a world political community.

But we don't wish to supply a facile answer. There's no question that in every country there is a segment of the population which is made anxious by terms like "global." For these people, such terms conjure up visions of a world state and nations no longer in full control of

their own affairs. There are really two illusions combined in that fear. One is that a world state is imminent. The other is that nations have full control of their own affairs at the present time. Ironically, a global perspective is likely to give the nations that possess it better and wiser control of their affairs than they now enjoy. Self-interest is not undermined by recognizing the factors that are operating in a situation. Global perspectives increase awareness of the factors, forces, and dynamics that matter to the actors on the global stage. Decisions can thus take account of connections and consequences that were hitherto ignored. This can work to the benefit of the self, one's own group and--because the interconnections are real--people everywhere.

YOU KNOW, PEOPLE EXPECT THE SCHOOLS TO DO EVERYTHING. EVEN IF I ACCEPT THE VALUE OF A GLOBAL OUTLOOK, ARE WE REALLY DEPENDENT ON THE SCHOOLS TO PRODUCE IT?

No, we are not dependent on the schools. Even if the schools ignore entirely the developments in knowledge, attitudes, and sensitivities that are contributing to the emergence of a global perspective, those developments will continue. But the schools seldom stay aloof from the important movements of the times and frequently play at least a minor role. In this instance there is a significant role that the schools *can* play, one that no other agency or institution of the society will. We hope that the schools will choose to play it.

Let us suppose, though, that the schools do not. Are there others who can do the kind of job needed? Who and what are these other actors and factors?

The mass media are surely among the more important, especially if coupled with some specific sector of popular culture. For example, television + sports can attract the attention of hundreds of millions worldwide and thus create *world* athletes, personalities who have devoted fans worldwide. This fan-dom frequently ignores not only borders but ideologies. Nadia Comanechi, the young Rumanian gymnast, is admired by people who abhore the political system of her country. And television is not the only communications medium with this power. Radio and the recording industry also have a history of creating world celebrities--from opera stars to hard rock. The increase in the number, the visibility, and the influence of such personalities is undoubted and this development must be considered a factor in the emergence of a global perspective.

Tourism is another factor. It is not an evenly distributed phenomenon, either in terms of who travels or where they travel, but it is a factor. And it's growing. In 1955 slightly over 1 million Americans traveled abroad. By 1973 the figure was almost 7 million. Taking population growth into account, that's a fivefold increase.

There are some less obvious but possibly more potent factors. Science is a worldwide culture, continually reinforced by exchange of scientific information. Essentially a way of knowing, it is subscribed to by people everywhere. Technology also travels. Machines are not just hard metal. They depend on particular kinds of attitudes, skills, and social organization--and these invisible things are bonded to them. For example, you don't buy just a fertilizer plant. Along with that plant comes a commitment to energy-intensive production and a lot of other values.

One of the things you get when you start unpacking that fertilizer plant is a managerial commitment to cost-benefit analysis. At the corporate level that means only being sensitive and precise about figuring costs and benefits for the company itself. But the fascinating thing is that the germ of that idea has escaped its original setting and is now loose in the world. And people are now increasingly sensitive not just to economic costs and benefits but to wider social costs and benefits. In our own country it can mean that you don't build that dam or that power plant until your environmental impact statement has been filed and approved. This is an entirely new level of concern for consequences and it forces new equations on all of us. We see this sensitivity to consequences as a crucial element in a global perspective.

Then there is the expansion of higher education. Everywhere, nations are seeing to it that more and more of their citizens are exposed to advanced schooling, often for reasons of economic development. But again, there are unintended outcomes. The educated, even those most specialized, have had at least a little contact with ideas that come from everywhere. Their horizons have been widened.

O.K. GIVE ME ONE SHORT EXAMPLE OF WHAT A SCHOOL CAN DO.

Schools are already doing a lot and they can do more. The part need not be large and a particular school or system can be flexible in how it chooses to play it. Thus, while it's difficult to weigh the relative influence of schools and media it can probably be argued that the media are at least as important an educative force as formal schooling. That can become a deliberately considered factor in instructional planning.

A school might, for example, take this position: television, radio, and newspapers are very dramatic and forceful in bringing crises and disasters and other extraordinary happenings to our attention. What they usually don't do is to put the event into any larger framework. The result is that people know that something happened but not much else. In rushing a story out, the media seldom have time for thoughtful consideration of the larger setting, of the complex reasons and consequences. It's as if one were to report the toppling of a single tree and ignore the fact that the forest is infested with a plague that threatens to wipe out every tree.

Since that's the way the media operate, the schools can provide the balance and thoughtfulness that will otherwise be missing. The media may report an earthquake, an awesome disaster, citing the body count that media people seem addicted to. The school could start with that attention-getter, and then explore what earthquakes reveal about the structure of the planet (in science classes), how people in various societies have adapted to the risk of earthquakes (social studies), and how people in various societies have expressed their feelings and beliefs about such disasters in myth, folktales, and art (humanities).

If a school consciously plans to use events reported by the media as starting points for the sustained examination of how the physical planet works and of the diverse and ingenious ways in which humans adapt to the exigencies of their environments, that's doing what schools do best. And it's a clear contribution to the development of a global perspective.

But this doesn't have to be a disaster-oriented program. The media present a profusion of "starting points." It might be a Peanuts cartoon, many of which are really highly distilled essays. Here again, though, the media provide no

continuity or framework--just a succession of disconnected insights, at best. These can pose profound questions which deserve sustained attention. That's something the school can offer.

A planned role of complementing the media is not necessarily a major enterprise. It might take a minor form, e.g., pointing out to students examples of unconscious provincialism in television, newspapers, etc. One instance is the way that weather is reported on television, with commentary and a map that is cut off at the national borders. And yet weather elsewhere in the world may be almost as significant economically as that within the continental United States. World markets for our farm products can be affected, as well as consumer prices for certain commodities and the need for foreign aid. The world's weather is *our* weather, the consequences of that weather ripple out and affect us. Yet the weather maps on the six o'clock news show block out the rest of the world, act as if it isn't there. Just alerting students to this kind of thing will raise their global consciousness a little. And every little bit helps.

AS A MEMBER OF THE SCHOOL BOARD, I'M ONLY TOO AWARE OF THE PROBLEMS THAT LOCAL COMMUNITIES FACE THESE DAYS. MONEY IS SHORT. JOBS ARE SHORT. WE'VE GOT ALL KINDS OF THINGS THAT NEED OUR ATTENTION RIGHT HERE IN THIS COUNTY. SO MY QUESTION IS--DOES EDUCATING FOR A GLOBAL PERSPECTIVE HELP US IN SOLVING OUR DOMESTIC PROBLEMS?

Nobody knows the answer to that with any certainty. We take the position that knowing how the world system works helps anyone make wiser decisions. Otherwise, one acts in ignorance, or at least without deliberate consideration of the ways that things interconnect.

There's no promise that particular domestic troubles will be eased if the next generation has a somewhat larger view, or takes actions based on very systematic analyses of all possible consequences. But some problems may be averted, especially for succeeding generations.

There's more to this idea of a global perspective, however, than quickly improved decision making. We may make better decisions ultimately because of a change, an enhancement, in how we view ourselves (our self-image) as well as because of better information and analyses. A global perspective appropriately achieved adds important dimensions to the personality. One's other identities are not diminished by an improved vision of the self as a human connected to other humans

by action and common habitat and common membership in a biological species. Does such a vision of the self contribute to the solution of immediate local, regional, and national difficulties? It would be presumptuous to argue strongly that it does. Yet over the long haul it may. Many of our problems produce or originate in conflicts. The predilection of humans for conflict is not likely to go away, but being cultural animals we are developing a new level of consciousness about it, theories to help explain its variations, techniques for managing it and reducing its effects. Along with institutional inventions, a new awareness is emerging. An aspect of that new understanding is an enhanced and positive image of ourselves as humans and as part of a larger human society inhabiting the globe. This *may* have the long-term effect of promoting somewhat more cooperation among us, a willingness to draw on many cultures for answers to what we have hitherto defined as local problems, a willingness to share our own creative solutions. The pool of human inventiveness is large and rich. An improved vision of ourselves as humans may encourage us to draw more freely on its resources. That could help us at the domestic level.

IN OUR SCHOOL, AS I AM SURE IN MOST OTHERS, ONE MAJOR PRESSURE IS TO PROVIDE GOOD, SOLID, BASIC EDUCATION. CAN WE MEET THIS NEED IF WE STRESS GLOBAL PERSPECTIVES?

Are global perspectives basic? Let's consider briefly what we mean when we call something "basic." We imply that it is a minimum attainment, less than which we will not accept, presumably because it is absolutely required for effective individual functioning. Without it the individual is vulnerable, at the mercy of others or circumstance, restricted in opportunity, cut off from resources available to others.

There is another meaning. Something is basic if it is the first step in a process, the beginning of a development that can proceed only if that phase is mastered. One must learn to open and close a wrench at the beginning of the learning process that will eventually bring one to the proficiencies of the skilled mechanic.

Something may also be basic if we believe that its lack places the group (rather than only the individual) at a disadvantage. An army, for example, that had significant numbers of front-line soldiers who could not shoot accurately might well suffer defeat after defeat. The deficiencies of individuals affect the welfare of the group. In a national society individuals who lack certain "basics" may impose a serious cost on the whole society.

Alright. A basic skill or understanding or outlook may ease the vulnerability of the individual, contribute to continued growth of that individual, or contribute to to the welfare of the group. Can it be argued that global perspectives are basic in any of these senses? Most definitely. A global perspective is not an adornment, a special way of looking at things, a way reserved for the foreign service and international corporations.

It is a functional outlook appropriate for all citizens. Consider this analogy. We think it desirable for every American to have a strong sense of human rights. This is not an empty ideal but intensely practical. The payoff is every individual's security and dignity--and harmony within the society as a whole.

Just as it is functional for every individual to have a sense of human rights it is also increasingly functional for every individual to have certain other sensitivities that add up to what we are calling a global perspective. Among these is a sense of connectedness to humankind. This can take many forms. At the conscious, rational level it may manifest itself as a recognition that the web of human interaction is now so complete that there are no purely local happenings. Anything that happens anywhere can, and probably will, affect us. Actions that we take cause ripples that spread out across the globe and into the future, depositing debris on the shores of our grandchildren's world. That sensitivity to far and future consequences is a new development in human consciousness, an increment in the repertoire of our species. Is this kind of sensitivity "basic"? Yes, because without it individuals and whole societies are vulnerable, not alert to the consequences of their own or others' actions. With such a sensitivity we are more deliberate, "far-seeing," thus wiser and potentially more humane.

There are other manifestations of the sense of connectedness to humankind. Some are very quiet, subliminal features of everyday life that are ratified by their invisible "naturalness." Products come from everywhere. There is a rich trade in the expressive arts--in dance, music, cinema. Ideas about architecture flow from continent to continent. No country owns its authors any longer. Classic and modern literature moves easily across cultural frontiers. Health practices are in ferment, fed by scientific exchange and new respect for traditional knowledge. Important sports events are beamed to television audiences that are continental or hemispheric in scale.

Such developments require no effort on the part of formal education. They take place, are legitimate features of the way the world now works. As such, they are built into everyone's conception of the natural and appropriate. Yet, recognition of the self's fundamental humanness, of the connections between the self and humankind are important aspects of what we mean by global perspectives. And we see these sensitivities not as specialized attainments reserved for elites but as "basics" required for all because they are vital to the individual and the society.

THIS SOUNDS LIKE PRETTY COMPLEX STUFF. IS IT SOMETHING YOU COULD TEACH TO ELEMENTARY SCHOOL STUDENTS?

A perspective, ultimately, is something developed over a period of years, often without intention. It becomes so profound a part of the mind that it is not felt. There are a thousand small events that go to form it--and perhaps a few major ones. The earlier one begins the better. Americans, for example, are socialized in ways that produce a democratic perspective. We are taught particular attitudes toward authority, a reluctance to show deference. We are taught that no one is really our superior; regardless of differences in wealth, we are as good as the next guy. And so on. This is playground learning and street learning, television learning as well as classroom learning. And it starts young, very young.

It is, in a sense, complex. But the young learn complex ideas extremely well, intuitively. They learn through stories and situations, through commercials and other kinds of propaganda. If the ideas come in forms that are concrete and real and interesting, they learn.

We have been developing model lessons that are concrete and real and interesting. They have been taught at all grade levels. We're still working at it. Join in.

I'M A CURRICULUM DIRECTOR. WOULD YOU TELL ME HOW SELF-KNOWING IS CONNECTED WITH GLOBAL PERSPECTIVES AND WHERE THEY FIT IN THE CURRICULUM?

We're going to answer that by talking about dolphins and a Russian science fiction story.

Imagine a class where the teacher reads aloud a short description of an incident in which one of Jacques Cousteau's divers captures a young dolphin:

> He cradled the captive, which weighed about twenty pounds, in his arms. From below he saw a female that outweighed him, approaching rapidly. She was screaming. A twitter of unmistakable anguish sounded in his ears. The diver did not know what to do. He was underwater, and his hands were engaged in holding the baby that we had asked him to catch, while its mother or foster parent was angrily upon him. The big dolphin didn't touch them. She passed under him, everywhere at once, filling the sea with cries. The mother seemed not to be threatening him but to be calling on the infant to come home and appealing to (the diver) to let it go. He couldn't stand it. He opened his arms...and watched the mother and baby sound with chirps of joy. (Jacques-Yves Cousteau, *The Living Sea,* Harper-Row, 1963, pp. 126-127.)

Then there's discussion, particularly about how the female dolphin behaved. She didn't hurt the diver. Why not? Was she programmed by her instincts or did she *choose* not to hurt him? The teacher mentions the work of the scientist John Lilly who notes that although humans hurt dolphins, dolphins never hurt humans. Lilly believes that dolphins are not only at least as intelligent as humans but may have a more advanced ethical system.

But then there's the diver. He disobeyed instructions and let the baby dolphin go. Why? Because "he couldn't stand it." What does this say about humans?

Turn now to another imaginary class that has been reading a science fiction story titled "Human Frailty." This Russian story tells of a disaster in space. A meteorite damages a small spaceship, and the two occupants are cast out of the ship, temporarily safe in their suits but rapidly moving away from the ship and each other. Each has a radiobeacon which will help an automatic rescue vehicle from the ship locate them. The catch is that there is only one undamaged rescue vehicle and so only one of the two astronauts can be saved. The ship's computer "decides" to save the commander because the computer is programmed to do whatever is most likely to ensure the success of the mission. But the ship's commander turns off his radiobeacon, forcing the rescue vehicle to save the other astronaut. This act of self-sacrifice is viewed by the computer as an instance of "human frailty."

The students ponder this. Was the commander's act weak or was it strong? What rule was the computer following? What rule was the commander following? Which rule do you prefer? What are the consequences of each rule? What would *you* have done if you were the commander?

Where do you teach such lessons in the curriculum? Well, perhaps the dolphin lesson is science, an example of animal behavior or maternal behavior in another species. But of course it is also an example of human behavior. And the space disaster lesson--perhaps that is something for language arts, an illustration of ways in which writers use fictional situations to pose important questions or convey their own beliefs.

But these lessons are susceptible to many uses. Put them together and you can raise fundamental questions

about what human beings are like. Humans are quite capable of doing what they want to with dolphins. They can kill them, however regretfully, in tuna nets; they can capture them for study and exhibition. But humans are also capable of deciding *not* to do these things.

Dolphin behavior relative to humans throws another light on what humans are like. We have assumed that we were the superior species. We have the power, at least in our own environment. Yet when we are vulnerable, in the dolphin's environment, the dolphin do not hurt us. Could it be that--ethically--we are not the superior species?

The "human frailty" lesson also teaches us some things about humans. Like the diver who overrode his instructions and let the baby dolphin go, the commander overrode the computer to save a comrade. The diver and the commander both failed in their missions. And yet each seemed to achieve a triumph of sorts. There is caring, compassion, sacrifice which in these tales overcome the dutiful following of instructions. Neither story forces us to conclude that all humans will behave as did the diver and the commander; all we learn is that it is within the human range of behavior to act as they did.

WHAT DOES ALL OF THIS HAVE TO DO WITH GLOBAL PERSPECTIVES IN THE CURRICULUM?

We believe that an important aspect of an educated global perspective is what we call knowing-about-humans. We see this as essentially inseparable from self-knowing and for that matter from knowing about the planet and the other living species that inhabit it. There is no special curriculum for knowing-about-humans. It is not just social studies. Science contributes. Literature contributes. Knowing-about-humans is not an age-graded enterprise. We are already wise when we come to school for the first time. The trick is to keep the wisdom growing *organically* (if you'll pardon the term) rather than mechanically.

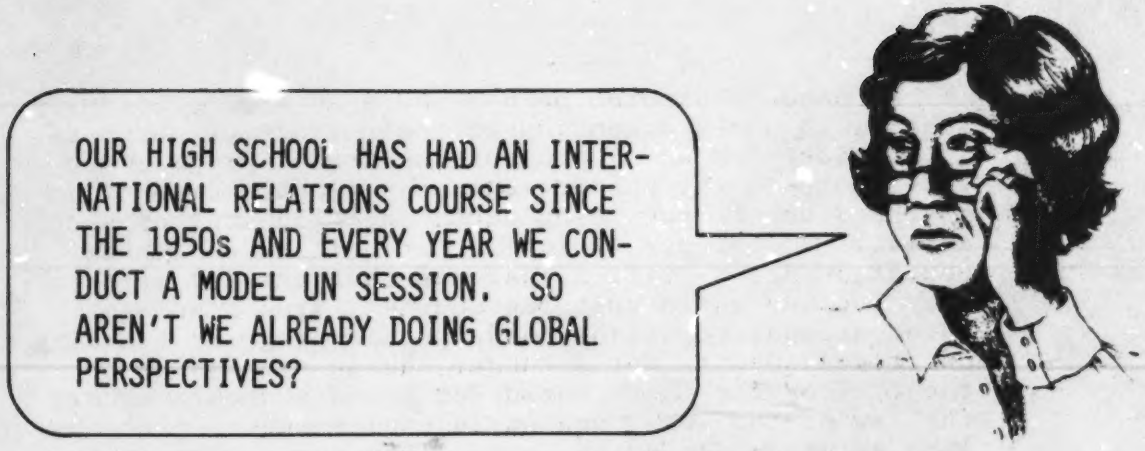
Educating for this dimension of a global perspective does not require a special course or additional lessons.

Nothing needs to be added in terms of materials or time except the *vision* of those planning instruction. That vision must be sharp enough to identify opportunities in what is already being taught, to connect up lessons that are now disconnected and find new meanings in them.

It might mean something as simple as saying to one's colleagues, "Look, if anytime during the year you're going to be doing any lessons that might throw a little light on human generosity or altruism or self-sacrifice (to use the example discussed above), let's keep each other informed. Maybe we can work something out together." Or it might mean doing some collaborative planning of a very systematic sort, trying to figure out what's worth knowing about humans and determining what various subjects or fields could most usefully contribute.

Suppose that an elementary school faculty decided to make knowing-about-humans a major goal for the school's program and selected as a narrower expression of that the idea that humans can make choices (as did the diver and the commander). The art teacher could devise some lessons that revealed to students the succession of choices they were making as they produced a drawing and perhaps even that innovation can consist of just one *unexpected* choice--as a result the choices that follow are led in fresh directions. The language arts program might show that although there are conventional rules for writing a sentence there are nonetheless choices and opportunities for clear and beautiful expression at every step along the way. The science teacher might set up some situations that would demonstrate how what we know about the natural world can affect our decisions. In social studies there could be simulations that would explore the consequences of decisions, perhaps even consequences that reached far into the future. It would not be out of order in any of these contexts to discuss how one judges whether a particular choice is a good one or, in talking about social policy choices, a *fair* one. Fairness is an idea that is well understood by the very young.

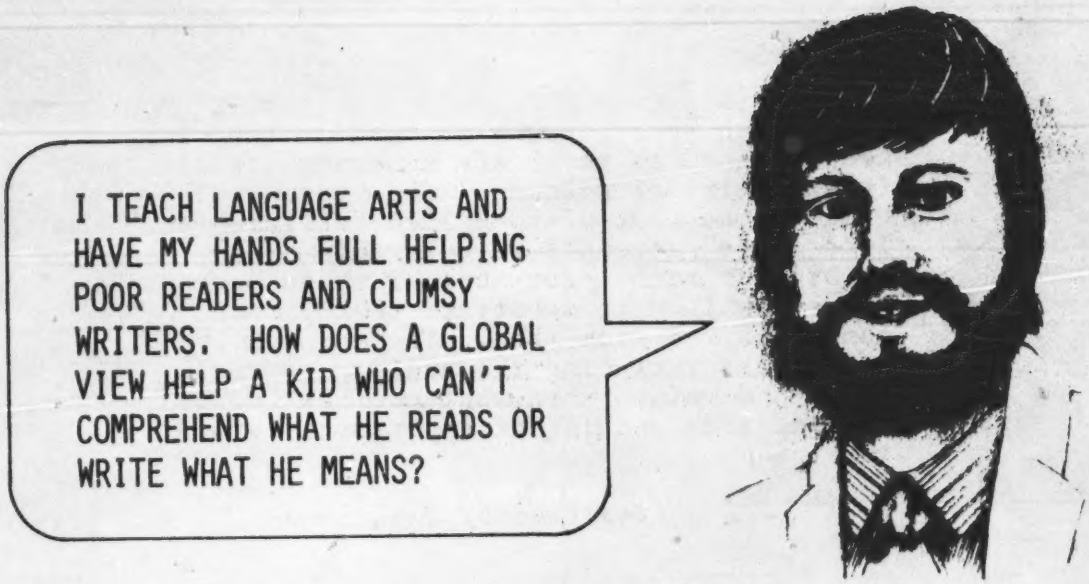
Admittedly, knowing-about-humans as choice-makers does not exhaust the array of human traits, but it's an important understanding. In our view, to pursue such a theme would be a productive and possibly even exciting step, a significant contribution to the development of an educated global perspective.


OUR HIGH SCHOOL HAS HAD AN INTERNATIONAL RELATIONS COURSE SINCE THE 1950s AND EVERY YEAR WE CONDUCT A MODEL UN SESSION. SO AREN'T WE ALREADY DOING GLOBAL PERSPECTIVES?

An international relations course and a model UN might indeed qualify as "international education." But we make a distinction between international education and education for a global perspective. Graphically, the distinction looks like this:

We need to stretch beyond where we are to encourage schools to add a dimension to their sense of purpose, to consider how *every part* of the school program can contribute to the enhancement of a global perspective in the students now being educated. The courses and activities that are typically categorized as global education are a critical part of that overall effort. They include world cultures courses, area studies, international relations, and special programs focusing on crises such as world hunger, human rights issues, the call of the Third World for a new economic order, the law of the seas, and world environmental problems such as ozone depletion, etc. They could also include the efforts of whole communities to take stock of their relationships with other parts of the world--the primary model being the Columbus in the World/The World in Columbus program of the Mershon Center of Ohio State University.

The Center has been deeply involved in global education and strongly supports it. Without these elements it would be impossible to educate our students to be better citizens, able to make better decisions in this global age. But we need to look beyond where we are to educate for a global perspective. For one thing, the courses and activities ordinarily tagged as "global" tend to fall within the social studies domain. Our view is that global perspectives education properly involves the whole curriculum and we emphasize the "whole" factor. The effort itself will be most successful and most functional if it is not the specialized enterprise of one field or discipline.


I TEACH LANGUAGE ARTS AND HAVE MY HANDS FULL HELPING POOR READERS AND CLUMSY WRITERS. HOW DOES A GLOBAL VIEW HELP A KID WHO CAN'T COMPREHEND WHAT HE READS OR WRITE WHAT HE MEANS?

The concern over basic skills is serious and pressing. It's also related to what we said earlier about "basic education." Although that relationship doesn't provide us with any magic solutions, it does indicate where some areas of emphasis might be. That is, the desired skills are more likely to be learned when students are writing and reading about things that truly matter to them. And understanding the self is one of those things that matters. Any skill or activity that helps young people probe and shape that idea of self is likely to be seen as important. Understanding oneself in relation to the community, the nation, and the world, can also be important.

Of course, this is another way of saying that the *content* of reading and writing activities is central. It's not a new argument, but it is one we tend to lose sight of in our search for exercises that offer some proof of measurable improvement. Bruno Bettelheim offers us a reminder of the vital role of content, and what he says can readily be extended beyond the early learning years:

> ...I became deeply dissatisfied with much of the literature intended to develop the child's mind and personality, because it fails to stimulate and nurture those resources he needs most in order to cope with his difficult inner problems. The pre-primers and primers

> from which he is taught to read in school are designed to teach the necessary skills irrespective of meaning. The overwhelming bulk of the rest of so-called "children's literature" attempts to entertain or to inform, or both. But most of these books are so shallow in substance that little can be gained from them. The acquisition of skills, including the ability to read, becomes devalued when what one has learned to read adds nothing of importance to one's life.
>
> (*The Uses of Enchantment*, p.4.)

If we use a 1950s view of what learning about the world means, then global perspectives would seem to carry the learner farther from those vital inner concerns that make up his or her experience. But, as we have seen, in today's world the understanding of self is inextricably bound up in understanding the larger world. Thus, content that helps to make sense out of the world and one's place in it adds something of crucial importance to one's life.

So how does this help a teacher pressed to teach basic skills of reading and writing? Is it reasonable to expect such a teacher to exert any effort on behalf of self-knowledge and other such intangibles? We think there is a strong, double-edged argument for doing so. One edge of the argument, as we've stated, is that the desired skills will be learned more readily in the context of reading and writing about things that truly matter. The other edge of the argument is that learning to read and write is not an empty exercise. These skills have uses. Complying with the paperwork demands of government and employer are among them, but the venerable argument for literacy is still perfectly valid. The reader gains access to the wisdom of a hundred generations and a thousand cultures. In modern, electronic societies people who can't or don't read seem to be doomed to a world view that is defined by sportscasters, newscasters, beer and deodorant commercials, soap operas, and game shows. This is, of course, of great concern to those who must teach the basic skills of communication, because these teachers are also custodians of a significant literature that has substantive value in its own right. One of the most important purposes of the skills is to give entry to that literature.

I TEACH SCIENCE IN THE MIDDLE GRADES. THAT MEANS SOME PRETTY BASIC STUFF ABOUT HOW NATURE WORKS. HOW DO YOU ADD A "GLOBAL" DIMENSION TO THAT?

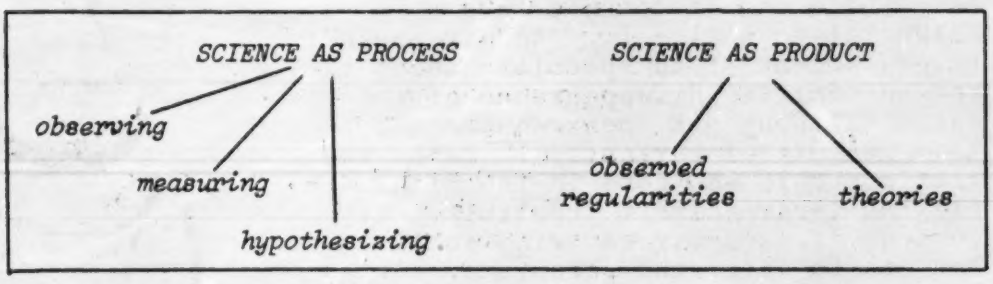
It isn't difficult; you're already halfway there. Science is intrinsically global. And there are some special things you can do. Let's start with an example from that "basic stuff about how nature works."

If someone fills a container with water and puts it aside he might notice that day by day the container had less and less water in it. That's an ordinary thing and it doesn't take a scientist to notice it. And it doesn't take a scientist to speculate about the reasons for the disappearance of the water (although it does require a certain measure of curiosity). Maybe the little people who come in the night are slaking their thirst. Possibly. Or someone is secretly removing small amounts to water the geraniums. Or there's a tiny leak in the container. Maybe. Of course we all know what's happening. The water is *evaporating*. But what does that mean?

When we teach science in schools we deal with basic phenomena like evaporation. Liquids that disappear. Nothing especially dramatic. Everyday phenomena. But studying those everyday phenomena can reveal some interesting things not only about science as a body of knowledge but as a process for creating knowledge. Science approaches those

everyday phenomena in a very special way--as events to be observed meticulously, measured if possible, and ultimately explained. The scientist may try to observe under varying conditions or may manipulate the conditions. Does the water disappear at the same rate if the temperature is different, or if the container has a different shape? Do other liquids disappear at the same rate?

This process of observing, measuring, and explaining culminates in a product, something we call scientific knowledge. Part of the knowledge consists of *observed regularities*, e.g., such and such a liquid at such and such a temperature in such and such a container will evaporate (change into a gas) at such and such a rate. Another part of the knowledge consists of *theories* that explain the observed phenomenon, e.g., a liquid is really a lot of little molecules bouncing around hitting each other. Some of them bounce right out of the container. Raise the temperature and they bounce more vigorously and even more of them get knocked out of the container. Call it evaporation if you want but it's really a melee of molecules.



Science teaching ordinarily involves (consciously or unconsciously) a mix of science-as-process and science-as-product. Students may be exposed to science primarily as a body of knowledge to be acquired by demonstration and reading, or they may do that and also do their own observing, measuring, and hypothesizing, or there may be such a strong emphasis on the latter that the former is almost precluded. Within this mix there are other patterns. A teacher might choose to emphasize careful observation and description but not require much in the way of measurement or hypothesizing. Another may feel that science is indeed a body of knowledge to be learned but that demonstration experiments rather than reading represent the most effective instruction.

The point of all this is that however science is being taught some choices have been made, an assemblage of goals and methods and content has been created. To that collage, that mix, some new elements can be added. These new elements can stress the global dimension. Here they are:

Global manifestations	How does the phenomenon being studied manifest itself planet-wide? Is it the same everywhere? On what scale does it operate?
Role in natural systems	What part does this phenomenon play in the planet's natural systems?
Significance in human-planet system	How does the phenomenon impact on human life and how does human intervention impact on the phenomenon?

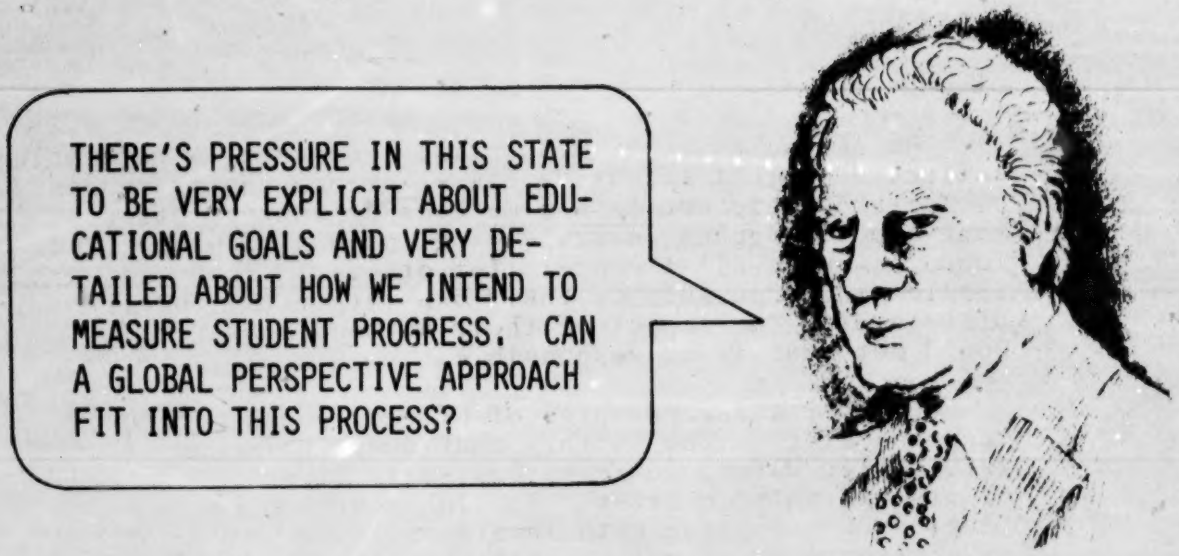
Consider the study of evaporation in the light of these additional questions. First of all, let's take the global manifestations of evaporation. If you spend even a little time investigating evaporation as a continuing global process you quickly develop an image very different from that supplied by a little water disappearing out of glass. Evaporation is a profound, awesome thing viewed globally. If you have a few students handy with a calculator let them loose on these facts: the earth's surface is 70% water and every year some 92,000 cubic miles of that liquid evaporates (luckily they eventually condense and come back down). That works out to about 10-1/2 cubic miles of water evaporating *per hour* and that works out to about 3,000,000,000 gallons per second! That's enough water in a second to supply a city of 80,000 for a year.

What role does evaporation play in natural systems? A global process as massive as this must surely play a significant part in physical and biological systems. And indeed it does. Students with meteorological interests can pursue the part that evaporation plays in weather systems. Those with interest in living systems might look at the role of evaporation in plants, or heat regulation through evaporation in various animal species.

And then there is the significance of evaporation in the human-planet system. In the 20th century humans have become users of great quantities of fuels that evaporate

very readily. It is not only the by-products of combustion that pollute the air but fumes from the unburned fuels. Only recently have moves been made to control this source of pollution. Farming in arid lands involves another attempt to control evaporation, to limit the loss of moisture from the soil, by shallow rather than deep turning of the earth. The loss of water from reservoirs is a matter of concern to water resource agencies and here again techniques to control evaporation are needed. It is clear that evaporation is an important factor in human life, in how humans interact with their planet, in how humans plan the conditions of their own existence.

Must *all* of these elements be included in order to add a global dimension to science education? Must one touch on *global manifestations*, the *role of the phenomenon in natural systems* and the *significance of the phenomenon in the human-planet system?* Not necessarily. The mix, ultimately, is up to the teacher and the curriculum planner. There's no need to be rigid about it. Do what seems interesting and useful. The point being made here is simply this: If you wish to add a global dimension to science teaching it is not difficult to do so. You most likely are already doing some. Why not take it a few steps further?


THERE'S PRESSURE IN THIS STATE TO BE VERY EXPLICIT ABOUT EDUCATIONAL GOALS AND VERY DETAILED ABOUT HOW WE INTEND TO MEASURE STUDENT PROGRESS. CAN A GLOBAL PERSPECTIVE APPROACH FIT INTO THIS PROCESS?

To the extent that a global perspectives approach provides a basis for thinking about what some of those often grandly stated goals might actually mean, it fits and can help in the process.

Consider this example. One state has recently mandated a set of goals. One goal reads as follows:

> The public schools ... shall help every pupil in the state to become an effective and responsible contributor to the decision-making processes of the political and other institutions of the community, state, country and world.

It's hard to quarrel with that. The next step (which is left to the schools) is to decide just what that means operationally, or at least what it *can* mean. And that's not easy in the absence of a framework that can help orient overall educational planning. The global perspective idea offers one possible framework.

Let's work just a bit on that one goal. The key words in it are "effective" and "responsible." The first of those (effective) simply means getting the job done, i.e., the action you take produces the effect you want. This is a very important value in American society and shows itself in such mottos as "Can do." People who are effective, who "can do," are highly respected, in many cases regardless of the social value

of what they do.

The second concept (responsible) connotes a moderating influence on that effectiveness. Someone who is responsible takes care not to use methods or achieve effects that are outrageous, overwhelming, or out of proportion. There is above all a concern for others. Those in single-minded pursuit of their own interests, totally disregarding the impact of their actions on others, would not qualify as responsible.

Consider a few examples of effectiveness without responsibility. The factory that dumps poisonous wastes into public waters achieves cost-effectiveness in terms of its own balance sheet. The lobbyist who keeps a Congressman supplied with favors and money and promises of back-home political support may also be effective--in winning votes for the interests he or she represents. Note that such success is halfway to the educational goal under discussion--"an effective ... contributor to the decision-making processes...." It's the missing half, of course, that troubles us.

Suppose that a school accepts the mandate to help students become both effective *and* responsible actors in decision making. How might a global perspectives orientation help? There are several emphases in that orientation that may be of particular utility:

> The emphasis on *system dynamics*. That means starting as early as the primary grades with lessons that make students aware of the *systemness* of things and of how systems work. The important understanding is that elements in systems are connected, that any action or intervention can have effects throughout the system.
>
> The second emphasis derives from system understanding. It is a *heightened awareness of possible subtle and distant consequences* and a *caring* about those consequences.

System dynamics really just means knowing how things work. If you want to be an effective mechanic you have to know how the internal combustion engine works. It works as a system. If part A malfunctions, it can affect part B and that can affect part C and so on. If you want to educate people to be effective participants in

decision-making processes, it's important they know how decision-making processes work. They, too, are systems and in order to be effective one must know what affects what, what tools to use when, and so on.

One of the important insights of the global perspective is the understanding that systems are interconnected. That means that in addition to knowing how any given system works, it is useful and sometimes vital to understand how it links up to larger networks. Much planning and decision making in the past has been focused on immediate, local situations while the larger situation has been ignored. If students learned nothing else about decision making than to be generally suspicious that there will be wider and more complex effects than seem obvious, this would be an immensely important learning. One implication of this learning is the recognition that the distinction between local, national, and global is not as clear-cut as one might imagine. Suppose that a community is trying to decide whether to solve a local employment problem by permitting the development of an industry that will add significant amounts of dangerous pollutants to the air and water. Those pollutants will not stop at the borders of the community. They may affect farm products in nearby areas, or spread widely through rivers to many other places and affect water quality. Solving the local employment problem may create a regional public health problem. Or have even wider effects; pollutants anywhere are potentially global in their distribution. For that matter we need to be very cautious in characterizing the employment problem as local. Economic difficulties anywhere can be global in their effects.

This brings us to the question of responsibility. In the past the prevalent ethic enjoined us to be charitable, to help those in distress. If there is famine or disaster, send food and medicines. Why? Because one *ought* to, one owe's it to one's fellow man. But if you really understand how the global system works, the intricate connection of everything to everything, there's no need to be charitable. Just be sensible. Recognize that it's not "they" who are in trouble but "we."

This new approach is becoming increasingly common at high levels of government and corporate activity. Interdependence is not an idealistic term to those who work with basic commodities like wheat, or with monetary

problems or trade regulations or disease control or air transportation. It is seen as an obvious condition, as a fact of life. Once it is recognized as such, the meaning of responsibility changes. There is no need for moralizing; that never worked anyway. There is simply the need to understand the reality of how systems work and then to be sensible in deciding how to define and solve problems. The crucial thing, of course, is not to define them too narrowly. There is no such thing as a British energy problem or a Japanese energy problem or an American energy problem. The first step in being responsible is to know enough about systems to be able to perceive that. A significant part of the task the schools will face when they undertake to help students become responsible will consist of straightforward, substantive instruction about the nature of systems. And that task they can perform better than any other agency in the society.

I'M A SCHOOL PRINCIPAL WITH INTERESTS IN A GLOBAL APPROACH. I'D LIKE TO GET SOME OF THE TEACHERS INTERESTED, TOO. BUT THERE'S NO MONEY FOR WORKSHOPS. WHAT CAN YOU SUGGEST THAT MIGHT GET US MOVING?

The first thing to do is to show your support then take stock. There are probably already elements of a global approach in the curriculum in your school, or at least a few teachers naturally inclined to such a perspective. Reinforcing what now exists is a good start.

But let's assume that nothing *is* happening. Perhaps because the teachers are under a lot of pressure these days to concentrate on "basics," and in addition they have their own particular interests. Under the circumstances, they may be less than enthusiastic about anything new, especially if it suggests an extra burden. And we all know that a new way of coming at things does demand some additional planning time and energy.

So there may be apathy or resistance. But overcoming apathy and resistance is a familiar task for educators. Teachers work at it almost daily in their classrooms. If, as a principal, you want to encourage your teachers to explore the potentialities of a global perspectives approach, there are some ways to make at least small gains. Start with a single meeting.

The first part of the task has to be seen as "consciousness raising," alerting people to the nature of the present

situation and creating in their imaginations a vision of an alternative situation. In the human rights area, that often means sensitizing people to personal constraints they might not recognize, and painting a picture of a future, much-improved status that they should consider as their "right." In this case, it means calling attention to some of the limitations in preglobal educational thinking and some of the opportunities presented by global thinking.

Initial contact with the concept of a global perspective can come in many ways, but there is some advantage if the experience is as positive, stimulating, nonthreatening as possible. Bringing in an outside speaker to perform this introductory mission is useful, if it can be managed. There are often individuals in local corporations who are aware of global interdependence as it affects their own company's operations; such an individual can't talk directly to the educational implications but can make the issue very real and immediate.

The Center for Global Perspectives is preparing an introductory visual presentation which can be used on the same program as a speaker or in place of a speaker. Its main advantage is that it supplies a brief rationale and depicts actual classroom lessons that teach toward particular key ideas (such as that of "system"). It shows students of various ages working in different subject areas and thus communicates a most important fact--that educating toward a global perspective is properly a "whole school" enterprise, not the domain of one subject or grade level.

This first contact should be low effort, high interest in nature, not requiring much of the audience. Depending on the level of interest that it does in fact arouse (if any), be prepared to distribute some printed materials that go into more detail. Teachers may want to see sample lessons, may want to try a few in their classrooms. *Interaction 84/85* is a source of these and is available from the Center for Global Perspectives. During the discussion, questions may be raised that can be at least partially satisfied by the answers in Global Perspectives: Some Questions and Answers. You might find it useful to have some of these duplicated ahead of time.

There are a few points that should be made absolutely clear in the first meeting:

1. It's possible to begin moving by taking very small steps; a dramatic change in the curriculum is not necessary.

2. A global perspective is something that one *adds* to one's repertoire. Just as it is possible to hold scientific views of certain matters and apply them when useful without yielding important nonscientific views, so it is possible to develop and apply a global perspective without casting off other perspectives.

3. There is no ready-made curriculum package. There are a few text series in the elementary social studies that make a contribution, but *educating for a global perspective is not social studies.* It is transdisciplinary and trans-grade.

4. There are no experts. We're all learning--university specialists along with the rest of us, especially because they are often trapped by their disciplines.

5. This is not going against the current. Quite the contrary. In many areas of everyday life, in the very hardheaded worlds of business and government, there is growing awareness of the "global connection." The schools should begin to take part in this movement because they have a responsibility to reflect the thought of the society.

What happens after that first meeting? Well, the first meeting may turn out to be the last meeting. The faculty may be reluctant to move at this time, even in small ways. That's not a disaster. Put the matter aside for a while and then come back to it.

Perhaps a few teachers will express interest or even enthusiasm. That interest can be nurtured by helping the teachers acquire materials, by putting them in touch with like-minded people in other schools (if you are able to identify such), and by the various informal rewards and supports that administrators have at their disposal. But there can be danger in creating a small clique of teachers who become walled off from the rest of the faculty. If the teachers who show early interest are leadership people with influence over their colleagues, well and good. Otherwise, be very cautious and move slowly.

One of the advantages of trying for a general commitment on the part of the faculty, even at a minimum level

of enthusiasm, is that there are payoffs in terms of faculty morale. It is not uncommon for faculties to lack a sense of shared purpose, a reason for working together. Everyone is off in his own corner, burrowed in. A commitment to work in small ways on the development of a global perspective provides a shared purpose. And it doesn't require that people leave their burrows unattended. It just requires a bit of joint planning, of common goal-setting.

There are many organizations which can provide you with ideas, teaching materials, background resources, speakers, and workshop possibilities--or give you leads to these resources. To ease your search, we've grouped the organizations into four categories--nonprofit organizations, professional education associations, government offices, and state or local resources.

Nonprofit Organizations

AFRICAN-AMERICAN INSTITUTE, 833 United Nations Plaza, New York, NY 10017, works to improve the quantity and quality of instruction about Africa and publishes a variety of teacher's guides and evaluative materials.

ALLIANCE FOR ENVIRONMENTAL EDUCATION, 1785 Massachusetts Ave., NW, Washington, DC 20036, is a consortium of national and regional organizations concerned with effective environmental education programs. Newsletters, filmstrips, and other materials are available.

AMERICAN FREEDOM FROM HUNGER FOUNDATION, 1625 Eye St. NW, Washington, DC 20006, focuses on secondary and collegiate education on world hunger and produces a monthly newsletter and an educational handbook and bibliography.

AMERICAN GEOGRAPHICAL SOCIETY, Broadway at 156th Street, New York, NY 10032, publishes *Focus*, a bimonthly containing background articles on cities, countries, and regions of the Third World. Pictures and maps included.

AMERICAN UNIVERSITIES FIELD STAFF, 3 Lebanon St., Hanover, NH 03755, focuses on humanizing and globalizing secondary social science education and publishes a series of learning packets for global cultural studies.

ASIA SOCIETY, 112 East 64th Street, New York, NY 10021, encourages the study of Asian life throughout the K-12 curriculum. It consults with state and local school systems, state and federal agencies, and has resources in Asia. Available materials include an evaluation of the treatment of Asia in American texts, bibliographies, and a film guide.

ASSOCIATION FOR WORLD EDUCATION, 3 Harbor Hill Drive, Huntington, NY 11743, coordinates communication between post-secondary institutions and research centers working toward a global view in education. A quarterly journal is available.

ASSOCIATION OF TEACHERS OF LATIN AMERICAN STUDIES (Atlas), P.O. Box 73, Lefferts Station, Brooklyn, NY 11225, distributes a newsletter containing course announcements, meeting reports, and reviews of exhibits and new publications. Generally written for a college audience.

CENTER FOR GLOBAL PERSPECTIVES, 218 East 18th St., New York, NY 10003, a national educational organization directing its development, research, and consulting activities to the infusion of global perspectives throughout the K-12 curriculum. *Intercom*, a quarterly publication, and materials developed under a grant from the National Endowment for the Humanities provide a rationale, a framework of goals and objectives, and sample lessons K-12.

CENTER FOR TEACHING INTERNATIONAL RELATIONS, University of Denver, Denver, Colorado 80210, is a joint project of the Center for Global Perspectives and both the School of Education and the Graduate School of International Studies at the University of Denver. It provides in-service and pre-service teacher training and offers an M.A.T. with a concentration in global perspectives. It also has developed a wide range of elementary and secondary teaching materials and offers consultation services to aid in implementing global perspectives in school systems.

EDUCATIONAL INQUIRY, INC., 1100 Glendon Ave., Suite 950, Los Angeles, CA 90024, works to promote within elementary schools change that will help students develop a sense of mankind citizenry.

FOREIGN AREA MATERIALS CENTER, Suite 1231, 60 East 42nd Street, New York, NY 10017, develops materials in the social sciences and humanities useful in teaching about foreign areas and world problems. It operates under the auspices of the Council for Intercultural Studies and Programs and the New York State Education Department's Center for International Programs and Comparative Studies.

FOREIGN POLICY ASSOCIATION, 345 East 46 Street, New York, NY 10017, is a nonpartisan organization the purpose of which is to develop public opinion on international affairs. It sponsors the *Great Decisions* discussion groups and publishes the *Headline Series* as well as books on teaching about international topics.

GLOBAL DEVELOPMENT STUDIES INSTITUTE, P.O. Box 522, 14 Main St., Madison, NJ 07940, seeks to expand global development courses in secondary schools and colleges and publishes two curriculum guides, and a newsletter.

GLOBAL EDUCATION ASSOCIATES, 552 Park Ave., East Orange, NJ 07017, provides teacher and adult education workshops and courses on global interdependence and values, and on issues such as peace, social justice, hunger, ecology, religion, and world order. Newsletter and publications available.

INSTITUTE FOR DEVELOPMENT OF EDUCATIONAL ACTIVITIES /I/D/E/A/, 5335 Far Hills Avenue, Dayton, Ohio 45429, encourages constructive change in elementary and secondary schools. In Los Angeles, it has sponsored intensive, experimental work in creating a "mankind curriculum and school environment." /I/D/E/A/ produces educational materials, and films on a variety of aspects of educational change.

INSTITUTE FOR WORLD ORDER, 1140 Avenue of the Americas, New York, NY 10036, focuses on curriculum development for secondary and college levels on human rights, ethnic minorities, economic well-being, and world order. Four books published jointly with Random House are available for examination.

INTERORGANIZATIONAL COMMISSION ON INTERNATIONAL EDUCATION (ICIE), Jayne Millar Wood, Co-Chairperson, ICIE, Overseas Development Council, 1717 Massachusetts Ave., NW, Washington, DC 20036, is an informal coalition of private and professional organizations concerned with promoting international/intercultural education at all levels of schooling. Its directory provides a listing of members, resources they provide, and contact people.

JOINT COUNCIL ON ECONOMIC EDUCATION, 1212 Ave. of the Americas, New York, NY 10036, encourages the use of more economic concepts in the K-12 curriculum. It publishes a variety of curriculum guides, audio-visual materials, and evaluations of textbooks.

MID-AMERICA PROGRAM FOR GLOBAL PERSPECTIVES IN EDUCATION, International Center of Indianapolis, 1050 W. 42nd Street, Indianapolis, Indiana 46204, works in Indiana, Illinois, Kentucky, Ohio, and Michigan to promote global perspectives in precollegiate education and to coordinate and stimulate additional program development. Bibliographies, directories, and lesson ideas are offered.

MIDDLE EAST STUDIES ASSOCIATION OF NORTH AMERICA, INC., New York University, Hagop Kevorkian Center for Near Eastern Studies, 50 Washington Square South, New York, NY 10003, is aimed primarily at postsecondary instructors, but it has done some valuable evaluations of secondary and primary Middle Eastern texts.

OVERSEAS DEVELOPMENT COUNCIL, 1717 Massachusetts Ave., NW, Washington, DC 20036, is concerned with increasing American awareness of developing countries and incorporating a global perspective into the school curriculum. A resource book and briefs on development issues are available.

OXFAM-AMERICA, 302 Columbus Ave., Boston, MA 02116, focuses on global development education on all levels and sponsors fasts to raise funds for development activities abroad.

POPULATION INSTITUTE, 110 Maryland Ave., NE, Washington, DC 20002, works to infuse population education into existing elementary and secondary curricula and texts. It distributes a free newsletter and content outline materials.

POPULATION REFERENCE BUREAU, 1775 Massachusetts Avenue, NW, Washington, DC 20036, is working for general education about the implications of population growth. PRB publications include world population data sheets, newsletters, K-12 classroom texts on population growth, and a simulation kit.

SERVICE CENTER FOR TEACHERS OF ASIAN STUDIES, Association for Asian Studies, Ohio State University, 29 West Woodruff Ave., Columbus, Ohio 43210, publishes *Focus on Asian Studies*, a quarterly newsletter designed to promote increased attention to Asian studies in secondary schools. Includes reviews of new books, print and audio-visual materials, notices of conferences, and study opportunities.

SOCIAL SCIENCE EDUCATION CONSORTIUM, 855 Broadway, Boulder, Colorado 80302, focuses on improving the quality of social studies and social science education in elementary and secondary schools. It provides newsletters, books, workshops, and ERIC/ChESS (a resource reference service) for social studies educators.

UNITED STATES COMMITTEE FOR UNICEF, 331 East 38th St., New York, NY 10016, emphasizes the teaching of global interdependence and the work of UNICEF for children. It produces a number of kits and publications for all levels.

WORLD FUTURE SOCIETY, 4916 St. Elmo Avenue, Washington, DC 20014, serves as a forum for scientific and scholarly forecasts of the future. It publishes books, films and *The Futurist* (a journal).

WORLDWATCH INSTITUTE, 1776 Massachusetts Ave., NW, Washington, DC 20036, is an independent, nonprofit, research organization created to identify and focus attention on global problems. Publishes readable background papers on its findings.

ZERO POPULATION GROWTH, 1346 Connecticut Ave., NW, Washington, DC 20036, seeks to stabilize the population of the United States through education and national lobbying. It distributes population resource guides and curriculum materials to teachers on all levels.

Professional Education Associations

AMERICAN COUNCIL ON EDUCATION, 1 Dupont Circle, Washington, DC 20036, seeks to further the public interest by extending the range and enhancing the quality of U.S. postsecondary education. It distributes a variety of newsletters which focus on global interdependence.

AMERICAN FEDERATION OF TEACHERS, 11 Dupont Plaza, NW, Washington, DC 20036. As a member of the International Federation of Free Teachers' Unions, The American Federation of Teachers is involved in a broad range of international conferences. It sponsors and participates in teacher exchange programs, conducts workshops and programs in conjunction with Georgetown University, and, through its journal, *American Teacher*, keeps its readers informed of significant international developments.

ASSOCIATION FOR SUPERVISION AND CURRICULUM DEVELOPMENT, 1701 K Street, NW, Washington, DC 20006, provides a variety of services which can stimulate and aid the process of educational change and curriculum improvement. These include a monthly journal, *Educational Leadership*, conferences, institutes, and other publications.

NATIONAL CATHOLIC EDUCATION ASSOCIATION, 1 Dupont Circle, Suite 350, Washington, DC 20036, serves Catholic schools by workshops, seminars, and publications, and provides in-service programs on education in developing a global awareness. These activities are supplemented by books, newsletters, and *Momentum* (a magazine).

NATIONAL COUNCIL FOR THE SOCIAL STUDIES, 1200 17th St., NW, Washington, DC 20036, focuses on the improvement of social studies and its teaching, and publishes *Social Education* (a journal).

NATIONAL SCIENCE TEACHERS ASSOCIATION, 1742 Connecticut Avenue, NW, Washington, DC 20009, publishes two magazines, *Science and Children* (for the elementary level) and *The Science Teacher* (for secondary), which are filled with useful ideas for projects on environmental issues, population growth, energy, etc.

Government Offices

Divison of International Education, U.S. Office of Education, Department of Health, Education, and Welfare, Washington, DC 20202, seeks to strengthen American education in foreign languages, area studies, and world affairs with an emphasis on the non-Western World. Sponsors exchange teaching programs, doctoral student fellowships, and conducts a variety of programs for individuals and institutions.

Bureau of Public Affairs, U.S. Department of State, 2201 C Street, NW, Washington, DC 20520, provides various educational services including a pamphlet series, background notes on foreign countries, information on international organizations, a magazine, and various newsletters and press releases.

State or Local Resources

Other useful resources may emerge from colleges, universities, and schools which have outreach programs in your area. You may be able to obtain materials from their area studies or education departments. Foreign visiting students are also valuable resources as classroom speakers. Also your state council on the arts and the humanities may be aware of materials or resources in your area, such as visiting artists or dance and theatre groups, that you do not yet know about.